

THE *Theology vol by 7*
ARTICLE
OF
CHRISTS
DESCENSION
INTO HELL,

Fully in the true sense there-
of layd open.

By RICHARD BERNARD, Pastour of
the Church at *Batchcombe.*

I Thes. 5. 21. Try all things, and keepe that
which is good.

LONDON

Printed by Jo: Beale for Thomas Underhill, and
are to be sold at his Shop in wood-streete,
at the signe of the Bible, neare the
Counter, 1641.

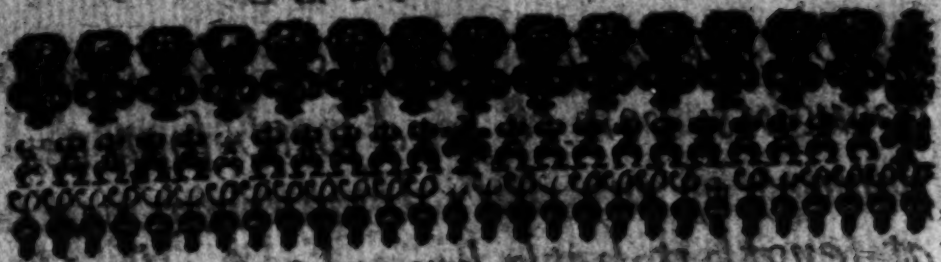
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TO
THE RIGHT WOR-
SHIPFUL, AND WOR-

thily Honoured, S^r CHARLES
 BARKELEY Knight, all true

happinesse is heartily
 wished.



Our Noble dispo-
 sition so often, and
 so much expressed
 towards mee, in
 which there never
 was so much desert
 to expect any such respectful

THE EPISTLE

thoughts, how to send forth some te-
 sumony of my duty, I have long
 at length it hath brought forth this
 Treatise, in bawke little, but for
 matter weighty. **BEING AN INTERPRE-**
 tation of an Article of our Creed,
 to wit, of Christs descension in-
 to Hell; the true sense whereof I
 conceive to be cleared, and freed
 from the common Popish exposi-
 tion of Christs Soule descending lo-
 cally into Hell, the place of the dam-
 ned; and the truest meaning to be,
 that His Soule went into the place
 of the Elect, whither they all goe
 after death. I am led to this sense
 by many strong reasons, and by the
 prevalent Authority with me of the
 singularly learned Primate of Ire-
 land: What ever it be that I have
 done

DEDICATORY.

*done, it is my best endeavour, which
I have resumed to send abroad un-
der your worthy Name : Accept it
Noble Sir, as it proceedeth from
him, which professeth himselfe to
be*

Your Worships ever
obliged Servant
in Christ,

RIC. BERNARD.

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RIC. BERNARD.

OF
THE ARTICLE OF OVR
Christian Faith,

He descended into Hell.



SI R, I had an occasion to write of this Article to one that wrote to me; while I was reading my fore answer to him, comes one of your Parish, unsent for by me, and after some reasoning, he desired my paper, which I denyed; but he importuned me to have them to write out, which the next day he had leave to doe; to you he brought them, and you have framed my reasons, and given answer accordingly. Had you been pleased to have willed me to have taken paynes with mine owne, better had you contented me.

I thinke not, that either I or other, who hold not your sence, doe deny the Article, which our Church hath testified her faith in, without belying of our

B

selves;

An Exposition of the Article

selves; though our judgements concur not with your interpretation.

For the Article it is agreed upon, but the controversy is in the sense, what is the true and undoubted meaning thereof.

1. Our Church herein hath not in the Articles to which we subscribe, declared absolutely her judgment, that your exposition should be so pressed, as the one onely sense and none other.

2. The Orthodox Churches beyond the Seas, have not agreed of your onely sense, for any thing I know, but doe leave the sense free.

3. Very great Clerkes, reverend Divines, singularly learned, furnished every way with excellent gifts, vary in their opinions, and differ in their expounding of the Article, both in our Church and in other countreys.

Therefore you and I are but of yesterday to stand stiff in our conceits, in so mysterious an Article; onely we may reason the matter *Disputandi gratia*, but fixedly to conclude nothing, but with reverence expect our Churches determination, as by the Word first shall teach us.

I perceive you have read that reverend Prefate R. Bales, an excellently well learned man, from whom you had your *Thesaurus* & *Thesaurus*, as I find there is here. I have read over the Booke with due reverence, whole great reading could not be ignorant that this *Thesaurus*, is not reckoned either in the Greek or Latine coppies, set out by *Dionysius* as one of the Seventy, though *Eusebius* say he was *Thomas* the Apostles brother, and counted among the Seventy. But in the addition to

Christs

Christs letter he is called *Thaddaeus* the Apostle; which Epistle is fabulous, So *Erasmus* holds; never taken for truth of the Church, So *Cassian* writes. *Galasius* a Pope (saith *Cassian*) rejected it. And both *Agbarus* Letter, and that counterfeit pretended to be Christs, smell rankly of fabulous rehearsals.

Re. Cocus.
Lj. p. 1. his
Censure.

And if Christs descension into Hell was then such a knowne truth, how came it, that it was not added to the Creed for hundred of yeares after, and omitted in so many other Creeds?

Dr. Willet
Limbo
Ma. pa. 14.
M. Perh.
in Demon.
Probl. of
desc. into
Hell.

Touching *Ignatius* Epistles, many of them are supposititious. See the same *Re. Cocus* in his *Censure* p. 59. Yet if true Epistles, and he being *Johns* disciple, it is marvell how the Scholler knew it, and the Apostle his Master did not mention it in his Gospell: And why in all ages hath it bene so questioned? But if it be true, that he so wrote, this authorizeth onely the Article, but not your sense; and both their Testimonies are but humane, too weake a foundation for an Article of Faith.

If you have one learned man to name (as you say) of more worth then *Cabrin*, *Reza*, *Janin*, *Tremellius*, *Molerus*, *Andradus*, *Em. Sa. Ribera*, whom I named for one exposition, use his arguments and I will let bare names goe, but where their judgment seemeth to be required.

In reasoning with you, I desire you to use your best reasons without offensive words, presse your authorities with their grounds.

For the ancient Fathers whom I reverence, let me say thus much, that so you and I may not presume upon their writings too farre. For it is well knowne,

See Dr. Ri-
vet in li.
Crit.

Rob. Cochrane
in contrast

Sculterus
med. pat.

B. Balfon in
his booke
of desc.

D: Miller
in Limbo
wms.pa.21.

De la

1. That with their true writings, there are under their names Bastards. 2. That an *index expurgatori-
us* hath fallen upon their true workes. 3. That they have their *verbs*. 4. That their judgements are found sometimes in some things to differ among themselves. 5. That their words though well meant by them in their times, yet are carelesly to be received, and with good discerning of us, else we may mistake much. 6. That what in heat of disputations, and in private letters they wrote, is to be considered of as not so advised as that which they taught. *Didacôr.*

Therefore in this our conference about the sense and words of this Article, the Fathers alladged by me, are such as I finde in the booke of the now reverend Arch-Bishop of *Armagh*, Doctor *Usher*, against the Jesuites challenge, because he is a godly man; much versed in the works of Ancients, and of sound judgement; setting downe what he findes without partiality, as his labours witnesse: Now I come to that which you hold, and then after to the probable sense, which I incline unto.

I will let your name stand as yours is this.

The soule of Christ did soallie descend
 into the lower world In order to
 the place of the damned, and of the
 Devils: to bring them to their senses

Y. I grant that Christ may go thither virtually by his divine power, as it is in the confession of the *Arminians*.

Archbp. in
his booke
pa. 372.
222.

2. That

2. That he spoyled principalities and powers, and did triumph over them on his Crosse, so saith the Apostle, Col. 2. 15.

3. That he was God, he did bind the Devils, and reserved them in everlasting chaines of darknes unto the judgement day, 2 Pet. 2. 7. Jude 6.

4. That as he delivered us from Gods wrath, Rom. 5. 9. the wrath to come, felt of the damned in Hell, 1 Thes. 1. 10. by preventing our going in thither, as one man may deliver another from the Gaole, before he commeth into it, as Saint Austine speaketh to this purpose. Pa. 373.

But here note that the Scripture ascribeth this deliverance not to the soule of Christ, by descending into Hell, but to his death and life, Rom. 5. 9. Heb. 2. 14, 15. For touching Christ his soules locall descent into Hell, I cannot as yet consent unto your opinion therein, for these ensuing reasons.

1. Because every Article in the Creed concerning Christ, is in Letter, and the plaine sense of the Letter set downe in holy Writ, from his conception to his comming to judgement, and proved by undenyable testimonies; and so is not this.

That Jesus is Christ.

Witnessed,

By S. Peter, Act. 2. 36.

By S. Paul, Act. 9.

By Apollos, Act. 18.

II.

That he is the onely son of God. XI

Witnessed,

By God his Father, Mat.

13. 17. 2 Pet. 1. 16, 17.

By Christ himselfe, Joh. 9.

35, 36, 37.

By John Baptist, Joh. 1.

34.

B 5

By

An Exposition of the Article

By an Angell, Luk. 1.35.

By S. Paul, Rom. 1.4.

III.

That he is our Lord.

Witnessed,

By Christ himselfe, John

13.13.

By an Angell, Mat. 28.6.

By the Apostles, Jam. 2.1.

Rom. 1.3.

IV.

*That hee was conceived by
the holy Ghost.*

Witnessed,

By an Angell, Mat. 1.20.

Luk. 3.35.

V.

That he was borne.

Witnessed,

By Angels, Luk. 2.9,13.

VI.

*Of a Virgin, the Virgin
Mary.*

Witnessed,

*By an Angell, Mat. 1.20,
25.*

VII.

*That hee suffered under
Pontius Pilate.*

Witnessed,

*By many witnesses, men and
women, Friends, Mat. 7.*

54,55,56.

Enemies, beholders, Mark

15.29,31.

*By strange things which
then happened, as by rent-
ing of the Vails, Mat. 27.
51,55,56. And by a dark-
nesse over all the Land for
three howes, Mat. 27.33.*

VIII.

*That hee dyed and was bu-
ried.*

Witnessed,

*By the Centurion, who stood
by the Crosse and saw him
dead, Mar. 15.44,45.*

*By Joseph of Arimathea,
who buried him, and other
who beheld the place where
hee layd him, Mark 15.*

46,47.

IX. That

of Christs descension into Hell.

7

IX.

That hee descended into Hell.

This descension of his soule hath no witnesse in the historicall narration in all the New Testament, neither by God the Father, nor by Christ, nor Angell, nor men; But Christ witnesseth of his being in Paradise, and that the thieves soules should be with him there the same day he was crucified, Luke 23. 43, 46.

X.

That the third day he rose againe from the dead.

Witnessed,

By Angels, Luk. 24. 4, 6. Mar. 16. 2, 6, 8. Joh. 20. 13.

By his apparitions to women, Mat. 28. 10. Luke 24. 9, 10. To men, Luke 24. 13, 15, 36. Mar. 16.

By the Earthquake and renting of the rocks, Mat. 27.

By the opening of the graves and rising of the dead appearing to many in Jerusalem, Mat. 27. 52, 53.

XI.

That he ascended into Heaven.

Witnessed,

By the Apostles, who saw him to ascend, Luke 24. Acts 1.

XII.

That there he sitteth at the right hand of God.

Witnessed,

By Stephens seeing of him Acts 7.

By Christs speaking from Heaven to Saul, Acts 9.

XIII.

That from thence hee shall come to judg both the quick and the dead.

Witnessed,

By Angels speaking to all the Apostles, Acts 1. 10, 11.

Thus we see what pregnant prooffe there is for every Article, save for his soules descension into Hell.

2. Because

1. Because all the Scriptures produced, are weake and writthen, to uphold this locall descension.

For some of the places, which some doe alledge, others (who stiffely maintaine your opinion) yet dislike their proofes, as *Mollerus* doth that in *Psal.* 16. 11. though he holds the locall descension.

It cannot be proved (saith he) from that *Psalme*. So the place in *1 Pet.* 3. 19. which some doe violently urge to prove your sense of the Article.

Learned B. *Bilson* tels us, the place is not to the purpose in his booke, maintaining Christs descension in soule into Hell; so in the proofes they cannot agree among themselves.

375. Pag.
of B. *Vsb-
ers* booke.
See Doct.
*Willet Limbo
Massix.*
pag. 59.

3. Because your sense is not approved of most of the learned Protestants, and it is the common Doctrine of *Thomas Aquinas*, and the rest of the Schoole-men, that Christ went not by the essence of his soule locally into Hell; but virtually by extending the effects of his power thither; and so doth the great Scholler *Suarez* hold. And their Champion *Bellarmino*, though he was once of another opinion for locall descension.

See B. *Boxe*.
Acts 2. 37.
Dr Willet
in *Lmbo
bo Mass.*
pag. 15.

4. Because S. *Luke*, who undertooke to write of all necessary matters that Christ began to teach and doe, *Acts* 1. 1. yet of this locall descension of Christs soule into Hell, not a word, that Christ either taught it, or acted it, and yet he writes of him from his conception to his ascension fully; yea, so farre off is he from telling of Christs soule going into Hell, as he shewes the cleane contrary, how he commended his Spirit into the hands of his Father,

of Christs descension into Hell.

then, which was not to goe into Hell, but his soule to be with the soule of the penitent Theefe in Paradise, as hee promised him: To conceit it to bee meant of Christs Deitie, is already confuted by Doctor *Willis*.

Luk. 23. 43
46.
Wisd. 3. 8

Because S. *Paul* in none of his Epistles maketh mention of Christs soules descension, and yet one where or other giveth evidence of the rest of the Articles concerning Christ; yea, he omits it, where in all probability he should have made mention of it: as in 1 *Cor.* 15. 3, 4. where he tells us of his death, buriall, resurrection; but passeth by his soules descension, as not received of him, nor agreeable to the Scriptures; as the Articles were which there he names, and the rest elsewhere in his writings.

And know that *Ephes.* 4. 9. is alleadged to prove the locall descension by the *Rhemists*, whom Doctor *East* answers; and *Beza* giveth another interpretation of the place: Doctor *Willis* hath also at large confuted the abuse of this Scripture in his fore-named booke.

Pf. 99. 156
Obj. Eph.
4. 9.
Answered.

To this let me with them say something.

Here is spoken of his ascension, but this ascension was from the earth in his soule and body, and not to bee understood of his comming out of Hell, of which there is no mention in the New Testament; not a word of his comming out: How he came into his grave there is mention, and how hee came out; and so how hee came downe from Heaven, and went up againe: And must places be here and there picked out, only to tell us of Christs

being

being in Hell, and not a syllable to expresse his comming out of Hell?

Job 3. 19. 2. *Descend*, here is meant of his first comming downe from Heaven, out from his Father, (of which in *John* 16. 28. to take his humane nature upon him, and not of his soule departed from his body, to goe into Hell.

3. These wordes, *The lower part of the Earth*, prove not Hell; the place of the Devils, and of the damned.

The word *lower*, in the comparative, is no more than the positive *low*, and is but this, *He descended to the parts of the Earth below*, so said, in respect of Heaven, which is above, where hee ascended: thus the words are taken for the place of the earth where men dwell; *Ezek.* 31. 16. and if you will have the comparative to stand, the words then are to be understood of the Valleys, which are lower then the Hills; *Psalm* 44. 23. or if you will goe lower, its but to the place of buriall, *Psalm* 132. where death is, *Verse* 14. and where the Prophet speakes of being comforted, *Verse* 18. which mean in no sense fit to Hell, such nether parts of the Earth, where those that are flaine may be a portion for Foxes; *Psalm* 63. 9. but Hell affords no prey for Foxes. These lower parts are that which is called *The heart of the Earth*, in which Christ was, when hee lay in the grave; *Matth.* 12. 40.

The lowest place or pit that ever Christ descended into, was where the dead lyen, *Row.* 10. 7. There the Apostle speakes of Christs descension, and of his bringing up againe: but what was it? his soule or body? from whence was it? from Hell, or from the

So *Prophet*
and *Ysa-*
iah use
the words
pag. 347.

the grave? from among Devils, and damned soules, or from among the dead? from among the dead, saith the text, but in Hell the Devils and soules of the damned are not dead. Lastly, I finde the word put for the mothers wombe, *Psal. 139. 15.* but no where for Hell.

4. The lower parts of the Earth here are *pars inferna*, and not a hollow hole, or bottomlesse pit, as Hell is conceived to be, which though supposed to be within the earth; yet it is not a part of the earth, as these lower parts be.

5. Because our Church in the Letanie makes no use of Christs soule descension, to have any deliverance by it. For there are we taught to pray, *Good Lord deliver us; By thy holy incarnation, by thy nativity and circumcision, by thy baptisme, fasting, and temptation; by thine agony and bloody-sweat, by thy crosse and passion, by thy precious death and buriall, by thy glorious resurrection and ascension, and by the company of the Holy Ghost.* Here is his descension wholly omitted, and yet all and every other Article what he did here for us, from his coming from his Father out of Heaven, till his ascension, is fully and particularly named.

Therefore the holy men who penned the Letanie conceived no such thing, nor any such benefit by it, as by the other; else would they have taught us to say, *By the descension of thy soule into Hell, Good Lord deliver us.*

7. Because all the ends which are supposed for his going thither, are but dreames, imaginary conceits of men, needlesse ends, meere supposals without Scripture.

Was it to deliver soules which were there out of Hell? From Hell is no redemption, *Luke 16. 26.*

Was it to deliver any by way of prevention that they might not come there? That he did before, for what should cause us to be cast into Hell, but sinne and Gods wrath for sinne? But by his blood hee cleansed us from sinne, *1 John 1. 7.* procured us forgivenesse, *Ephes. 1. 7.* and made peace betweene God and us, through the blood of his Crosse, *Col. 1. 20.* and so prevented our going into Hell, whether else we should have gone body and soule. And therefore if Christ had gone to have prevented us, he should have been there not onely in soule, but in body too, as we deserved to be.

See Dr. Wil-
let pa. 16.
argum. 4.
17. citing
Origen, S.
Aug. & Du-
rand.

Was it to deliver us from feare, and from the Devill, to destroy him, to spoyle him, to conquer and triumph over principalities and powers? This he did by his death, *Heb. 2. 14, 15.* *Col. 2. 14, 15.*

Was it to preach deliverance to the Captives? That he performed on earth, *Luke 14. 28, 31.* Preaching was never ordained for spirits in Hell; the *1 Pet. 3. 19.* will not prove any preaching to them; the spirit by which Christ was quickned, this was the spirit of Christ in the Prophets, *1 Pet. 1. 11.*

Was it to lead captivity captive? That was not by his soule, but when he ascended up into Heaven, and gave gifts unto men, *Ephes. 4. 8.* neither can the Captivity Captive, be meant of Devils, for whither did Christ lead them? out of Hell? what to doe with them? led he all out? then was Hell once empty; if not all, but some, why some Devils and not all? are they not of one nature to doe mischief?

could he vanquish some, and not overcome the
rest? I. H. in which in many for 500
was able to shew his power over the Devils in a tri-
umphant manner?

As he was God, he had before chained up the
Devils in utter darkness, 1 Pet. 1. 4. Jude 6. And
here on earth they did acknowledge his power;
falling down before him, Mark 3. 11. and that he
had power to torment Mark 5. 7. and to destroy
them, Mark 5. 14. What need had he then to goe
in soules, to shew them his power, which Legions
of Devils had confessed here on earth, Mar. 5. 9.

Christ as Mediator extended his power onely
to two places, Mar. 28. 18. All power in Heaven
and in Earth is given unto me. As God it was not
given unto him, for so he was equall with the Fa-
ther; therefore it was as he was Mediator. His
power in Earth and Heaven was to give eternal
life unto those whom his Father should give him,
John 1. 12. But speaks not of any power given him
in Hell, for the power that he had there, need not
be given him, for he could not exercise it in that
place, otherwise thou art being God, which power
as God he had of himselfe; but as Mediator, the
power he had was given him.

8. I cannot therefore consent to your interpre-
tation of the Article, in respect of this his office of
Mediaturship; for every Article which is spoken
of Christ, and to be believed in the Creed, is to be
understood, as he is Mediatour, in the behalfe of
his Elect; for them was he conceived, borne, suf-
fered, crucified, dead, and buried; for them he rose
again, ascended into Heaven, and sits on Gods

right hand, for their good. Now what he should doe for them in soule in Hell, I cannot learne, for there is but three parts of his Mediatourship.

First, as a Propheet to teach; but there is nouse of that in Hell, for the benefit of the Elect, much lesse for Devils and damned soules.

Secondly, as a Priest, which is to offer himselfe to make an atonement, and to make intercession; what use could there be hereof, or application to any by his being in Hell.

Thirdly, as a King to rule, not by his sole divine power, so he ruleth as God, but as Mediatour by his word and spirit; So he neither rules Devils nor the damned; what relation then could there be to Christs Mediatourship? For me to believe his soules being in Hell, I cannot yet possibly conceive; till then, I must dissent from your exposition.

Because your exposition of Christs soules descending into the place of the damned in Hell below in the earth, is grounded upon many suppositions, and erroneous without any warrant from Scripture, or solid testimonies.

These suppositions are five.

1. That the verbe *descendit* in the Article necessarily implyeth alwayes a going downe into a low place from an higher, which it doth not. Ten times in the *Scripture* it is mentioned, so in *2 Mach* iii. 29. and notes but simply a removall from one place to another, as is noted and affirmed by that reverent Archbishop.

2 That

2 That *Descendere* in Latine doth ever necessarily inferre it, but the phrases, as afterwards is noted, shew the contrary. The vulgar edition doth use the verbe *Descendo*, in Acts 8. 3. & 12. 19. & 15. 30. & 18. 22. and yet there is understood no more than is of *Kenahis*, and therefore our learned Translators turne the verbe in Acts 15. 30. by *Came*, where the Latine is *Descenderunt*. Juvenal writes thus, *Descendens iussit in exilium*, as the Archbishop crieth it. And Porphy in his *Corinthia*, saith, that in these phrases *descendere in forum*, and *in praelium*, the verbe is used *Etiam si ex inferiore loco in superiorem locum aliquis se conferat*. For the pleading place may be on high, and valiant men below may set upon the enemies in a higher place, and yet then it is *Descendere in forum, in praelium*.

3 That *Hades* is to be taken onely for the place of the damned; but the learned Archbishop proveth the word to be used for the common state of the dead, the inferne place; for the other World indefinitely; in generall for the place of foules, the extent so large as it comprehendeth Heaven and Hell so as thither all goe.

4 That *Inferi*, or Hell, is onely the place of the damned; when the Archbishop proveth it otherwise by Saint Leo, Irenaeus, Tertullian, Lactantius, and Philo Capathius. So *Inferus* and Hell for buyall.

5 That the place of the damned is deepe within the earth as low as the Centre, which rests to be proved.

The opinion of the Pharisees, and so the common opinion of the Jewes was, that it was under the earth,

And some
alledge.

Phil 2.10

for to

prove Hel,

there it is

under the

earth.

339.368

340.374

337.

340.

336.337

355.356

earth, as Origen witnesseth in his Commentary on I. Cor. 13. 6.

2. Not onely Heathen (as is granted by Bishop

Beilsson) but Christian writers hold Hades to be un-

der the earth; and the reason of this conceit was, for

that they held in those times, 1. That the earth was

but halfe a Globe. 2. That the Southerne Hemi-

sphere was not inhabited as our Northerne is, and

that there were there none living Antipodes to us.

3. That the Horizon was counted the utmost bounds

of the earth, so that whatsoever was under that Ho-

rizon, was under the earth, where the Hades the

place of the other World and soules was; from

which conceit, the Latine phrase *Descendere ad in-*

feros came, and the Greeke phrase *Ken tō anōtan*,

to signifie, that the world of soules was under this

whole bulke of the earth in their imagination, where

our Navigators find men to dwell.

3. The Scripture teach no such things, they no

where tell us, that Hell is within the earth; yea, they

rather move us to imagine the same to be without

the earth. For that they teach, 1. How that the De-

vils be in the ayre, *Ephes. 6. 12.* In high places,

Now where Devils abode is, it is most

like Hell is.

4. The Parable in *Luke 16.* makes *Abraham* be-

some and Hell not so farre asunder, onely a great

gulf betweene, but yet so as one might see and

speake with another. But this is onely a Parable,

and therefore I will not urge the Letter there-

of.

5. This earth shall be renewed, and shall Devils

and damned have in it their lodging in tormenting

flames.

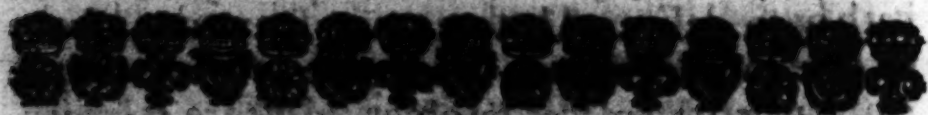
¶ The numberlesse number of the damned, which in body and soule shall be in Hell, cannot be contained in the centre of the earth, where the damned must meet together; if there be Hell, *Bellarmino* takes in hand to prove it, by *Inferi*, *Hades*, *Sheol*, and by *Revel.* 15.3. but so weakely as by that which hath been delivered before, may spare my labour to give answer thereto. He urgeth *Abyssus*, *Luk.* 8. 31. but let the places be observed where it is mentioned, and there we shall find deepe waters to be *Abyssus*, the deep, *Gen.* 1.2. *Psal.* 104.6. A gulfe of waters, *Gen.* 7.11. or the place of buryall where the dead lay, *Rom.* 10.7. True it is, the Devils desired not to be commanded to goe into the deep, *Luke* 8. 31. not because there was Hell, but for that they would have leave to enter into the Swine to carry them into the Sea or deep, *Mat.* 8. 32. and so to move the *Gadarens* to put Christ out of their country: And if I may cast a conjecture, that they would not goe into the deep, it was for that the deep may be the enlargement of Hell, when there is no Sea, *Revel.* 21.1. where mens bodies shall be in the place of torment, the Devils and soules of the damned in the meane space being higher up, between Heaven and Earth, but where God knowes best, to be in the earth is not yet proved.

¶ Christ speaks of Satan, as not having habitation below, but rather above, agreeing with that in *Ephes.* 6. 12. speaking of high or heavenly places, for he saith, he saw Satan falling from Heaven like lightning, *Luke* 10. 18.

Therefore to urge a sense upon the Article in conceit of Hell to be below, which hath more probability

hability to bee above the earths is too weak a ground.

10 And lastly, because I may propound two other expositions most probable to be the sense of the Article, then yours,



The first sense, He descended into Hell.

That is,

HE went into the Grave or Tombe the place of corruption, and under death's dominion, which is more then burying, a degree lower: For men are buried, and besides that, are held under the paines of death, as Christ was for a time, from which he was loosed, as we read, *Mat 27.52.*

1 This is agreeable to the very phrase in Scripture, of descending or going downe into the grave, as the vulgar Latine hath it, *In infernum descendit*, *Job 17.16. Gen. 37.35. Psal 137.7.*

2 It agreeth with the manner of Christ's burying, which was by descent and going downe into the Sepulchre, insuing thereby into the state of the dead, under the earth, that the dead might bee out of sight, as Abraham spake of the dead body of Sarah.

3 It is agreeable with the use of the word *Hell*, when

*Mat 19.41.
42. & 20.5
6.
Gen 37.
35 & 23.
4.*

when

when it is spoken of the body, it signifyeth Sepulchre or Tombe: So *Suidas* in his *Lexicon* translates it a Grave. So *Nassabim*, and the Greek interpreters of the old Testament do put *Hades* for Sheol, the Grave. *Job* 17. 16. *Job* 3. 10. & 6. 14. *Psal.* 115. 27. & 141. 7. *Esay* 14. 19. & 28. 18. *Gen.* 44. 31. *2 King.* 1. 6. *Ezek.* 38. 21.

Pa. 301.

Pa. 300.

It agreeth with the use of the word *Hell*, put for the Grave in many places, *Psal.* 141. 7. *Esay* 14. 19. *Psal.* 6. 5. and for the state of the dead, *Psalm* 15. 11. Yea, for death it selfe, under which Christ was held three dayes, as is thus manifest. First, death and Hell are joyned together as one and the same, *Revel.* 1. 18. & 16. 8. *Esay* 18. 19. Secondly, they are put one for an other by the Septuagint. *Psal.* 18. 4. *2 Sam.* 22. 6. *Psal.* 14. 13. & 15. 25. & 23. 24. Thirdly, the same things are attributed to them both indifferently, *Psal.* 27. 20. *Hab.* 2. 5. *Esay* 38. 10. *Psal.* 9. 13. & 107. 18. Fourthly, they are named one for another, *Psal.* 18. 4, 5. Hence the difference of the various reading of *Mat.* 2. 27. Fifthly, the learned consent herunto. *Epiphanius*, the author of a Sermon upon Christs passion, *Isidore*, *Cyroll* of *Jerusalem*, *Cyprian*, *S. Ambrose*, *Justin*, and others.

Pa. 359.

349.

Pa. 360.

This interpretation of Christs descending into Hell, by his buryall under the earth, agreeth plainly with the very words of the ancient Fathers: *Justin*, he descended into Hell, saith he, in that he was buried. *S. Ambrose*, he descended into the place of corruption. *Origen* saith, In Hell the divine body was held by buryall. *Saint Hilary*, Christs

Pa. 310.

317.

102. 27
Pag. 314.
322.

Hell was quickned out of Hell by himselfe. The Grecian Liturgy hath these words, Hell was dissolved when thou didst arise out of the grave; *S. Ambrose* in another place saith, that he was to descend into Hell, that he might raise up the dead. Lastly, in the Treatise of the *Arminians* these words are. According to his body which was dead, he descended into the grave, but according to his Divinity he overcame Hell in the same time. For that which is conceited of afflicting Devils, and spoiling Hell, is by Scripture applyed to his death, *Heb. 2. 14.* and to his suffering, *Col. 2. 15.* to his rising out of the grave, and ascension, *Ephes. 4. 8, 9, 10.* and by many of the Ancients, to his buryall in the grave, and body raised out of Hell: see for this *Gregory of Neocesaria*, *Saint Chrysostome*, *Philostorgius*, *Leo the Emperour*, *Grecian Liturgie*, *Prudentius*, *Hilary*, *Saint Ambrose*, and many others.

Pag. 316.
334.

6 It agreeth with all the words of the Creed, from Christs conception, to the sitting at the right hand of the Father, all which Articles speake of him with relation and respect unto his body, the body was conceived, borne, suffered, crucified, dead, buryed, ascended, and so forth, and so therefore these words being expounded of his body, agree well with all the rest.

7 And lastly, the Scriptures seeme to affirme this, in that there is not onely mention of his dying and burying, but also of the power of death holding him bound whilst he lay in the grave, *1 Cor. 15. 20.* which is a further decree of humiliation, then to be buryed. Therefore *Cyrill of Jerusalem*

explains

explains the words of descending into Hell, thus;
He descended into death.

Act. 2. 24.
Rom. 6. 9.

that is, into the the power and dominion of death. Rom. 6. 9.
as these words may be expounded agreeable to the words of a moderne Divine. He was held captive of death, and the pains and sorrows whereof he was loosed when God raised him up from the dead, because it was impossible he should be holden of it, Acts 2. 24. For Hades is the continuation of the body and soule in this state of separation from the time of death, and of the body lying in the grave, till the day of the resurrection, in which space the dead is held under conquest, and death's dominion over those in the grave, which is to be in Hades. See ps. 136. 9. In the place of the dead.

And thus much of the first probable sense of the Article.

Or the sense of Christ in the Creed are to be understood, as they may agree and be applied only unto the Eless.

F This interpretation keeps a clear order in the Creed, without Tautology, without confusion of matter, without ambiguity of speech.

1 This keeps the historical order as everything was done, and as one thing followed after another.

2 As the former Articles speak of his whole humane nature, from his conception to his death, so afterwards; First of his body separated, what was done with it, and then here of his soule, what was done with it, after it was separated from the body, and lastly in the rest of the Articles of the coming together of both again, and what became of him: Thus the order in the Creed is to be observed.

4 This

explains the words of descending into Hell, thus:

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[The following text is heavily obscured by a large, dark, illegible mark.]

[The following text is heavily obscured by a large, dark, illegible mark.]

[The following text is heavily obscured by a large, dark, illegible mark.]

[The following text is heavily obscured by a large, dark, illegible mark.]

[The following text is heavily obscured by a large, dark, illegible mark.]

FOr the acts of Christ in the Creed are so to be understood, as they may agree and be applied onely unto the Elect.

1 This interpretation keeps a cleare order in the Creed, without *Tautologie*, without confusion of matter, without ambiguity of speech.

2 This keeps the historicall order as every thing was done, and as one thing followed after another.

3 As the former Articles spake of his whole humane nature, from his conception to his death, so afterwards; First of his body separated, what was done with it, and then here of his soule, what became of it after it was departed from the body, and lastly in the rest of the Articles of the counting together of both againe, and what became of him: Thus the order in the Creed is to be observed.

4 This

14. This agreeth with the effect of Christs coming
sending his spirit into the hands of his Father,
and with his promise to the good Thiefe, that his
soule should be with his in Paradise, Luke 23. 43,
46. which Paradise is the third Heaven, 2 Cor. 12.
3, 4. where Christs was full of joy with his Fathers
countenance, Act. 2. 28.

15. This exposition is answerable and agreeeth wel
to all the acts of Christ really performed accord-
ing to all that which all the Elect, in their owne
persons, in their union of body and soule together,
also in the dissolution and after againe in the uni-
ting of them, doe really performe, as it is rehear-
sed in the Creed of our Saviour Christ, who did all
things answerable therunto.

My meaning is this, set forth thus Parallel-
wise.

The Elect are conceived in the wombe of their
Mothers : So Christ would bee conceived in the
wombe of his Mother.

They are borne, so Christ would be borne.

3 They are to suffer in this life and to take up
their Crosse, 1 Tim. 3. 12. Phil. 1. 29. 1 Pet. 1. 14. 2.

John 8. 28. 15. 19. So Christ he would suffer and
take up his Crosse.

They are to die, that is, their bodies and soules
are to be separated asunder for a while, so Christ
would die, and have his soule separated from his bo-
dy for a while.

They are buried, so was Christ willing to be
buried.

Their soules goeth immediately into the place
of soules, that is, into Paradise or Heaven, for in-
stant

To be in
the hands
of the Fa-
ther, is not
to be in
Hell. See
Dr Willet
pa. 17. 18.
19.

B Bilson
denies not
but that
Christs
soul might
goe first in-
to Heaven
before it
descended
into Hell,
Psa. 21. 9.
220.

to Hell (though they doe in themselves deserve the place) yet being chosen in Christ before the foundation of the World, none of their soules doe goe thither. So would Christ have his soule goe to the place of soules, that is Paradise on Heaven, *Luke 23. 43.* and not goe into Hell, no more then doe the soules of the Elect.

7 Their soule and body are severed by death, till the resurrection, and then are to be reunited to their bodies to rise againe out of their graves. So Christ would have his soule and body separated till his resurrection, and then his soule reunited to his body, and to rise out of the grave.

8 And lastly, they are to be taken up in Heaven body and soule, *1 Thes. 4. 14.* So Christ ascended up, *Luke 24. 48.*

Thus the words of the Creed between Christ and the Elect accord fully, and doe agree in every thing with the truth of Gods word.

6 And lastly, this agreeth with the use of the words fully carrying the aforesaid sense and exposition.

1 The Greek word *καταβη*, to descend, as it is in the Creed translated, is no more, but simply to remove from one place to another, without respect of higher or lower place, though the word Descend makes many to thinke otherwise. For,

This Greek word is translated in the vulgar Latine edition, by *venio, devenio*; in our English by *come*, *As 37. 13. 18. 5.* by *depart*, *As 13. 4.* by *Supervenio, Come*, *As 11. 27.* In all other places it carries the same sense, though in that edition it be translated by *descendo*, as in *As 8. 5.*

and

This is the judgement of the learned Archbishop in the same book.

& 12.19. & 15.1. & 18.22. which by observing the quoted places will plainly appeare.

If it be elsewhere in the new Testament used for to descend from a higher place to a lower, it will be evident by some word there to expresse it, as in *Luke 9. 37.* by the word Hill from which Christ descended.

2. It is used by the Greek writer of the *Macca-bees* in the second booke, *Chap. 11. Verse 19.* where *Descendere* is to depart, or returne home.

3. In the *Lexicon of Scapula* it is translated by *ra-deo*, as well as by *descendo*.

4. The Latin word *Descendo*, is very often used, to *Go*, to *Come*, to *Enter*, without either up or down, as many phrases doe shew, as may be seene in *Coopers Dictionary*, *descendere in aciem*, *in praelium*, *in forum*, and many other.

5. The Greek word *Hades* translated Hell, when it hath respect unto the soules of men, will admit of such a sense in the use of the word, as will confirme the interpretation of the Article.

6. In generall it is used for the place of soules, separated from the body, for another World, the world of Spirits; as Saint *Ambrose*, *Chrysostome*, *PA. 346.* *Hierom*, *Eustachius of Antioch*, *Gregory Nyssen* af- 352. 353 firme.

7. This *Hades* is a place invisible, not seene; So 341. 344 *Andreas Casariensis*, the Scholiast *Maximus*, *Theophilus*, *Hugo Bherianus*, *Irenaeus*.

8. To this *Hades* doe all soules goe, so affirmeth *Nicetas Choniates*, *Andreas Archbishop of Crete*, *S. Hilary*, *Novatianus*, and *Cyrill*.

9. The faithfull goe thither, Christs Disciples, the

the Patriarches, Heavenly men, the soules of the Saints, as witnesseth *Isaiah*, *Isaiah*, *Nymphomach*, *Ovege*, and the Greek exposition of the *Catholicon*.

329.330

This *Paradis* is a place for comfort as well as for paine, for with Saint *Augustine*, for the righteous and unrighteous, with *Cassian*, the one led on the right hand by good Angels, and the other on the left by Spirits.

As some
quote Phi.
2.10. for
to prove
Hell.

And lastly, this *Paradis* was held both by Hea- then and Christian writers, to be under the earth, not *infra*, but *sub* *terram*, beneath the Earth, as Saint *Hilary* saith, for they tooke the earth to be but halfe, not a whole Globe, and under this halfe, they held that *Paradis* to be, with her all that departed this life, in their soules waiting, as it were downe- ward, whether it were to blisse or misery. So that by all this it is cleare, that *descensus ad inferos* is nothing else, but the soules going to the place of soules.

Obiect.

But some will object, that this last translation of *He descended into Hell*, is in effect all one as to say, *He went downe to the dead*, which is, may some think, ridiculous.

Ans.

As ridiculous as some think it to be, yet if they would please to consider these things it would not be so.

B. Biffon

cannot de-

scribe

Christ's

soule

micht goe

first into

Heaven; if

so, as it is

truth, then

went his

soule up.

1. That the history of the Evangelists for the order of things, will bear it, and the place in *Luke*

23.43.44.

2. The order in the Creed admits it, that when the body and soule were parted, the one should

goe

goe to the earth, and the other to God that gave it,
as the Scripture speaketh.

3 That this ridiculousnesse, therefore stands not
in any error against Scripture, or disorder in the
Creed, but opely in the found of the words, and
mannes of speaking in the Latine, and in our En-
glish; for the Greek, *καὶ ἄνω* is *and up*.

Was fetched from the Heathen, and applied
to expression of a Christian truth, to shew what
came of soules.

336.

It was well understood of those that spake that
language; as we may perceive by the speeches of
that ancient Father before quoted, and was not
judged to be ridiculous.

3 In this phrase there is no determinate menti-
on made, either of ascending, or descending, either
of Heaven or Hell, but in generall onely the world
of soules, under which both the contraries are in-
differently comprehended.

352.

4 The ancient Doctors (whereof some perhaps
inserted this in the Creed) not being thoroughly re-
solved of the determinate place of soules, spake
thus in generall, in the common use of speech well
understood of the vulgar people then, without de-
termining of the particular place.

343

Therefore neither in the Greek phrase, nor yet
in the Penners of the Creed, nor those so many An-
cients before named, who have so written, was there
any ridiculousnesse, nor yet is there any thing in our
Christian understanding of the phrase, by apply-
ing the generall to the particular, to make it ri-
diculous, but they without judgement herein, please
to jest at that which they have not seriously ponder-
ed.

Object.

But is not this, will you peradventure say, to turn Descending into Ascending, and Hell into Heaven, by this interpretation?

Answ.

As Descend-
do is taken
for to re-
move from
one place
to another:
So is Ascen-
do alio; yea
in the vul-
gar edition
it is used
where it
somewhat
imports a
going
downe, as
Ascendere
de monte.
Cant. 4. 1.
Ira Dei af-
cendit super
eos.

Pla. 78. 31.

Object.

Answ.

No indeed, for we make not Descend Ascend, but doe explaine the word Descend, being so mistaken in an overstrict signification, but not alter the use of it, nor turne it into another verbe, no more then we doe turne Hell into Heaven, but shew how the lear-
ned of the Ancients have used *Hades*, *Hell*, and *In-feri*, *Heaven*; being Heaven still, and Hell in a strict
acception of the word, the place of the Devils and
damned.

Yet perhaps you may say, that albeit the word *Hades* may have so large a sense among the Heathen, yea also among the Christian Greek Fathers, yet in the Creed it must be taken strictly for very Hell, as onely the word is taken in the New Testament, be-
cause the Creed was framed wholly to that which
was written in the New Testament, and not accord-
ing to the words of men.

I grant all the other Articles to have beene set
downe truly, as they were evidently found to
be warranted fully in the New Testament, as I
before have manifested, which though most true,
yet it followes not that this Article had its ground
and frame from the New Testament as the other
had.

Because in all the New Testament the words
of the Article to set out the locall descension of
Christ into Hell, is not to be found; it is not likely
therefore to be taken from thence.

Because all the learned prove it from
the Grammaticall construction it was taken
from

from the manner of speaking of the Heathen.

Because the verbe *Katabo* is not taken so strictly as is pretended in the Article for to goe downward, in all the new Testament (as before is proved) but in Heathen Writers and Fathers, when they spake of *Hades* below, it may be so construed according to their conceit of the scituation of *Hades*, such a phrase they use, but so doe not the Penners of the New Testament.

4 The word *Hades* is but seldome used in the New Testament and so farre from being taken alwayes dor the place of the damned, as it is but once so taken, in *Luke* 16. 23. but in other places for the grave; as in *Matth* 27. 31. so in *Revel* 11. 2. & 6. 8. & 20. 13, 14. *1 Cor* 15. 55. Or figuratively in two places; first for the Devils themselves (those principalities and powers mentioned; *Ephes* 6. 12.) So *Hades* is taken in *Matth* 16. 18. and not for the place it selfe, for what prevailing is in the place? what can it doe? It is also put for a miserable and downecast estate, *Mat* 11. 23. for as *Capernaum* the Citie was not in Heaven by her exaltation, but thereby is meant her exceeding happy condition, through Christs Heavenly presence, Doctrine and Miracles; so shall not the Citie be in Hell it selfe by her dejection, but it noteth what a condition of miserable darkenesse and dishonour shall happen to her, when Christ shall be taken from her, and the light of his truth departed away, leaving the Inhabitants thereof in the high-way to Hell.

Lastly, the first Fathers that framed the Creed left out the words. By others was it added after-

wards as many learned thinke. Why the first omitted is, why others inserted it, is not noted, but as the learned Archbishop tells me, that the Fathers resolved not certainly of a determinate state of the soules of the faithfull, therefore they inserted such a generall word, and kind of speech as the Heathens and Christians in these dayes understood.

So this was taken from their manner of speaking and not out of the New Testament, where it is not to be had.

And thus much for answers to the objections, and so for the confirmation of the sense of the Article.

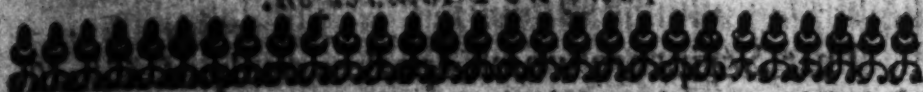
1. Very probable as I take it by the evidence of the forenamed reasons annexed to the sense given.

2. Very comfortable, for hereby we may know and beleve without doubting the passage of our soules to Heaven immediately as the good Theistes did after Christs, whither he went after he had commended it to the hands of his Father, *Luke 23. 43, 46.*

3. A very strong confirmation of our Faith in this truth against the signed *Limbus patrum, Limbus infantium*, and that *Ignis facuus, Purgatory.*

There

Pag. 193.
B. A. I. son
proves that
the soules
of all the
faithfull
went be-
fore
Christs
comming
into *Abra-
hams bo-
some*, a
place of
peace.
Wisd. 12. 3.
1.
Psa. 49. 15.
Luk. 16. 23



*There remaineth now an answer
to that text in Psa. 16. 10.*

*Thou wilt not leave my soule in Hell, neither
suffer thine Holy one to see corruption.*

This is that which is so mainly urged in the
defence of your sence by some.

To proceed orderly in my answer hereto, I will shew,

and My reasons that this text cannot uphold your
explication of the Article, but is vainly alledged
to prove the dominion of death over the soule.

Because you framed my beginnings as you pleased,
and brought them into forme; and hereafter
made your answer. I have done therefore, declared
mine own arguments in forme, to shew that this
text is vainly alledged, to prove that Christs soule
did descend into Hell; where the Devil and
the power of death were bound.

Argument.
You say that Christ descended into Hell there to
loose those which cannot be hence proved.

There-

Therefore I thus reason.

That Scripture which speakes onely of Christs dejection and humiliation under sorrowes, is vainly alledged to prove any conquering while he is yet in that place. For dejection and humiliation under sorrowes, and conquering, are contraries, being understood of the same person, at the same time, and in the selfe same place.

But this speakes onely of Christs dejection and humiliation under sorrowes.

For first, the words, Thou wilt not leave, thou wilt not suffer, necessarily imply, that the party left, and suffered, so long as he is so left, and suffered to be under danger, was not then in an act of conquering at that instant time. For as Christ was in the grave, at length conquered death by his Resurrection, but not while he was in the very grave for all that space he was under the dominion of death. So suppose Christs soule to be in Hell, in Hell was not his conquering; if he conquered, it was his breaking out of Hell as you speake in beaurt. nov. 2. 14. with your owne interpretation of 1. Cor. 15. 55. confirmes my answer. For that place, you produce for Christs being in Hell, and you expound the words of the paines of the second death, the paines of Hell; from which, saith the Text, he was loosed. Then was he before bound in Hell, and by your owne grant, he must be bound with that from which he was loosed; to wit, the paines of the second death and Hell. How can he be bound with that from which he was loosed into Hell?

I pray you how could he being so bound be said to triumph under such pains and torments in Hell?

He

1 He descended thither, was bound there, till he was loosed by his Father; belike he was for that time a captive, and not a conquerour, for so long; Ergo, this Text is vainly alledged to prove this conquering.

I I Argument.

They which write of Christs locall descension in soule into Hell, doe speake of it as a glorious act of the Sonne of God in soule, a part of his humanity. But this Text speakes not of any such glorious act of the Sonne of God in soule, a part of his humanity, but of an act of God his Father; Whence I thus reason.

1 That Scripture which speakes onely of an act of the Father proper to the Deity, for the Sonnes safety, is vainly alledged for an act of the Sonne according to his humanity. For that which is a proper act of the Deity, and of the Father, cannot be ascribed to the humanity of the Sonne.

But this Scripture speakes onely of an act of the Father, a proper act of the Deity, for his Sonnes safety. For the person There is spoken of the Father, and he deliver the soule from Hell, and his holy One from captivity, is an act of the Deity, 1 Pet. 3. 18. 2 Cor. 12. 12. and not any smocke of Christs humanity. Ergo, Hell is gained by conquering in Hell.

I I I Argument.

That Scripture which is alledged to prove a sense of an Article of our Christiana, having no certaine ground necessary to be informed from either coherence,

rence, scope, or the words, that's vainly alledged, I hope this will not be denied.

But this Scripture is alledged to prove a sense of an Article of our salvation, to wit, *Christs soule locally to descend into Hell*, having no certaine ground necessarily to be inferred from the coherence, scope, or the words themselves.

Ergo, it is vainly alledged.

The Minor I thus cleare.

1 For the coherence, *David* in ver. 9. speaks of *his flesh how it rests in hope*; and the reason of this hope concerning his body is in this tenth verse, as the word *For* doth note. Hence he fetcheth an Argument to prove his body to rise againe, and nothing concerning his soules descension.

2 The scope is to comfort himselfe not against his soules going to Hell, but against his bodies corruptions in the Grave, in hope of the Resurrection, by the Resurrection of Christ, which he foresew by the Holy Ghost, which spake in him, as *Peter* tells us, *Acts 9.*

3 This opinion of the soules local descension, cannot have any certaine grounds from the words necessarily, till it can be clearly proved.

4 That here is to be understood a glorious act of Christs soule conquering in Hell.

5 That the soule and Hell, are to be taken properly after the Letter, and not otherwise.

6 That here be two distinct Articles to be proved, in the former clause the Descension, and in the latter, the Resurrection.

IV Argument.

IV Argument.

That Scripture which by S. Peter is wholly and onely alledged to prove an Article of the Resurrection, is vainly alledged to prove the locall descension; for descension is no part of the Resurrection. But this Scripture is by S. Peter wholly and onely alledged to prove the Article of Christs Resurrection, *Acts 2.31.*

Ergo.

V Argument.

Every Scripture alledged to prove an Article of Faith in such a sense which necessarily infers an absurdity, and an untruth, if it be taken after the Letter, is vainly alledged.

But so is this, for if the soule be properly the soule, and Hell the place of the damned. Then here is an absurdity, and an untruth followes. For David speaks in these words of himselfe, as well as of Christ; for he saith, *My soule; now Davids soule was never in Hell.* The verse is true of David, who speaks of himselfe thus; *Thou wilt not leave my soule in Hell for ever, nor let me see corruption for ever.* Of Christ thus, David speaking in his person; *Thou wilt not leave my soule long in Hell, nor suffer my holy soule to see corruption at all, while he abides there.*

VI Argument.

Every Scripture alledged there out of the Old Testament to prove the sense of an Article of

our Creed, not to be proved plainly and expressly in the new Testament is vainly alleadged, for as before is evident, every other Article is so proved out of the New Testament.

But this Scripture is alleadged out of the old Testament to prove the sense of an Article of our Creed, viz. Christs local descension into Hell in soule, not to be proved plainly and expressly in the New Testament. Ergo.

Ephes. 4. 9. is answered before.

1 Pet. 3. 9. is rejected by Bishop *Bilson* as not to the purpose.

Other Scriptures of the New Testament I find not alleadged, but *Col. 3. 1. 4. 1. 3.* in which not a word of Hell, nor of the soules descension into Hell, nor can any such thing be necessarily collected thence.

Now from the true sense of the words in the *Psalm*

Thou wilt not leave my dead body in the grave, neither during the time of thy abode there, will suffer the flesh of thy body to be corrupted.

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*That this is the true meaning, I thus prove by these reasons.*

**I**T agreeth with *Dauids* words in the former *Psalm*, that his flesh did rest in hope, to wit, of the resurrection.

10. With his scope to comfort himselfe, in foreseeing the *My flesh* his body to be preserved in the grave, and to be raised up.

3. Thus all the words agree to *Peters* allegation of the whole verse, to prove Christs resurrection, *Acts 13.*

4. All the words agree together within themselves as speaking not of two different things, but of one and the same body, and in one and the same place, to partake of one and the same benefit, to wit, of the resurrection.

5. Thus the words *Not* and *Neither*, need not be cavilled at, but may keepe their *Grammaticall* use still, for the first hath relation to the time of freeing him out of the grave, the second to the danger of corruption which happens to mans flesh by being in the grave; for he should *not* be left in the grave, nor while he lay in it be suffered to corrupt: So the latter clause helps to explain the former, and to shew how God his Father left not his body in the grave, by not permitting it to corrupt.

For *not*  
and *nor*  
See in *Pf.*  
*89. 23. &*  
*131. 3.*

6. This agreeth with the history of the Evangelists, wherein is related the truth of all this, that Christ died, was buried, and the third day rose again.

7. All this whole exposition of the words have warrant from Scripture.

8. For, to be understood of God his Father who raised him up, *Acts 3. 26. Gal. 1. 1.*

9. *A while not leave*, that is, thou wilt loose the paines of death, because it shall be impossible for him to be holden of it, and will raise him up, *Acts 2. 24. 32.* which place truly expounds these words.

10. *My soule*, that is, my dead body, in which my



soule was, and into which it shall returne againe, for the soule is not onely put for the body, when it is in it, as in *Psal.* 105. 18. & 31. 13. or for the whole man, as in *Gen.* 26. 26.

But also for the dead body, as in *Levit.* 32. 1, 11. & 19. 28. *Num.* 5. 2. & 19. 11, 13. *Hag.* 2. 13.

In which places the word translated *Dead*, or *dead body*, is in the Hebrew not *Nebalah*, cadaver, but *Nephesh*, in Latine *Anima*, so translated by *Arias Montanus*. *Beza*, on *Acts* 2. 27. sheweth that among the Latines *Virgil* puts the soule for the body, and the Archbishop of *Armagh* doth so too. *Pa.* 307.

In Hell, in *Sheol*, that is, the grave, for so our learned Translators interpret the word, and translate it grave, in *Psal.* 49. 15. & 30. 3. & 89. 48. *Janus* and *Tremelin*, *Sepulchrum* in this *Psal.* 16. 10.

So doth *Arias Montanus*, *Piscator*, *Mollerus*, *Calvin*, *Pagnin*, *Shindlerus* in his *Pentagloton* translated it *Sepulchrum*. So the *Chald.* and *Syn.* and *Armenarius*, who saith, when *Sheol* is spoken of the wicked, it signifieth perdition.

Neither suffer thy holy one, that is, the flesh of thy holy one, *Acts* 2. 31. to see corruption, *Acts* 13. 37. But should be raised

up, of which this text doth speake, as *St. Peter* witnesseth, *Acts* 2. 31. as is before declared.

Besides all this confirmation for this sense of the words, see what countenance it hath of the learned.

*Pa.* 305. In the notes which goe under the name of *Katablus*, the word *soule* is expounded body. *Arias Montanus* in *Heb. Lingua idiosyncrasis*, saith that by soule is meant body.

*Isidorus Clarissimus*, thus interprets the words, my soule

So the Syriack translator, *Acts* 2. 27.  
B. Bifon in his booke, 190, 191, 192, proves *Sheol* to be used for the grave.

Soule in Hell, my body in the grave. So Beza in his large annot. on Acts 2. 17.

Let me conclude this whole discourse of Christs soule locally descending into Hell, with the speech of that reverend and learned Father Bishop Bilson in his Booke, p. 220. We have no warrant in the word of God, so to fasten Christs soule unto Hell, for the time of his death, that it might not be in Paradise, before it descended into Hell, and he first shew himselfe to the Saints, to their unspeakable comfort, before he went to subject the power of darkenesse under his yoake. That he descended into the deep must be received, because it is avouched by the Apostle; but what time he went or how long he stayed, as also what manner of triumph he brought thence, it cannot be limitted by any mortall man, nor dare I determine it, lest I should avert you from truth to fables.

The place in Rom. 10. 7. is meant of the grave.

Note that the strongest & most learned defender of your sense, how in this matter he writeth,

*Ad scrutandam veritatem, non ad errorem defendendum hac scripsi; nam errare possum, Hæreticum tamen esse nolo.*

**FINIS.**